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ment of the Orthodox faith; in the polemical field, his productions displace the earlier Byzantine polemics against Monophysitism and Monotheletism. As a mystical ruler his influence became far-reaching in the Greek Church, and overstepped the limits of his age. By a happy fusion of the dry speculative system of Pseudo-Areopagita with the living ethical results of contemplative asceticism, he laid down sure foundations for the later mystical systems, and deserved to be designated by the name of founder of Byzantine Mysticism. Greek mystics of the eleventh century, like Simeon Junior and Nicethas Stethatos, and of the fourteenth century, like Gregory Sinaita, Callixtus Katafigiotis, Nicholas Kabasilas, Callixtus Xanthopoulos, wrote under his direct and immediate influence and clothed their conceptions in the literary garb adopted by him.

That is, in short, the portrait of Maximus traced by the Russian scholar. In the present output of mystical studies his work, no doubt, supplies a real want and renews the interest in mysterious and fascinating Byzantium. We do not presume to open the sealed book of the future, but we are firmly convinced that the vital powers of Byzantium are far from being exhausted. If through centuries of darkness it repeated the Horatian saying, "*Non omnis moriar*," it may also awake its slumbering energies, and begin a new era in the history of the world, and particularly of Eastern Christianity. We ought, therefore, to receive gratefully a work that unveils to us one side of the complex and multifarious soul of Byzantium, that launches us into the turmoil of its intensest religious and literary life, and gives us a meeting-place with the leaders of its genius and its spirit.

AURELIO PALMIERI.

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CHRISTIANITY IN EARLY BRITAIN. HUGH WILLIAMS, D.D. The Clarendon Press. 1912. Pp. viii, 484. 12s. 6d.

Hugh Williams died after his book was practically finished, but before it had been published. During his last illness David Phillips and John Owen Thomas consented to see it through the press. It is an expansion of the Birkenhead Lecture delivered in 1905.

Although the volume deals with the subjects that any scholar of the period would examine, it treats of many that appear only in books devoted to Welsh and Celtic specialties; such, for example, as the British Hagiographic Literature and the *Annales Cambriae* and

Annales Brittonum. And although it covers the well-known province of British, Celtic, and Roman Christianity, at every point it does so with a fresh and original touch. Not only does it tell the story of David and Illtud, but along with the narrative there is a critical analysis of the sources and a philological study of geographical and historical significance. And again even though the author comes to certain conservative conclusions, as, for example, in regard to St. Patrick, he does so only after mustering his evidence to the disadvantage of Zimmer and the advantage of Bury. Being more recently in the field and having a mastery of his material no less thorough than that of other scholars, his conclusions are entitled to careful examination.

The book enters regions of study which, although not new, are unusual. It asks and tries to answer the question, What would be the detailed service of a British church of A.D. 200? also, What was the actual or legendary relation between a prince, like Arthur, and the Church? It takes up some of the general assumptions, like the opposition of Druidism to Christianity and the intercourse between Britain and Armorica; showing in the one case that the hostility of Druidism was of little moment in Britain but of much in Ireland, and in the other case that Brittany was really another Britain with a vital Christian life, due to Britain's retreating before the invader and to the monastic missionary spirit.

Certain tentative conclusions to which the author comes are both interesting and indicative of independence. He thinks that Harnack is too hasty when he attributes the story of King Lucius and Pope Eleutherus to an error in transcription, whereby the British king is confused with a king at Edessa. According to Dr. Williams, Harnack allows too little for a very early Roman belief of Christianity in England. He would not have us accept the story; neither would he have us accept Harnack's ingenious explanation. He is inclined to account for all the divergences between Celtic and Roman use by the retention in the Celtic Church of institutions which at one time were common and possibly Roman. The reckoning of Easter which Augustine found in Britain was common to the continent not long before; Celtic Baptism was a combination of baptism and chrism, both administered by the presbyter—an early custom; ordination (consecration) was at the hands of one bishop instead of three—another early and common custom; the Celtic clergy, presbyters and bishops, were married, as they were in many places; the Celtic monks had the peculiar tonsure of close-cut hair across the front of the head from ear to ear, a fashion not

unknown on the continent and representing a widely exercised freedom in tonsure styles. At least these suggestions of Dr. Williams have the virtue of conclusions based upon comparative study and upon common sense.

By no means the least valuable part of the book, as already intimated, is its constant reference to the language current in the Church in Britain, to the pure Celtic words, to the loan-words, and to the Latin. To Dr. Williams language is a sensitive sign of the contemporary life, and therefore it may be of the first importance to the historian. However, the worth of the book in this respect is within the province of the philologist.

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